A

REPLY

TO THE

Observator;

TOGETHER

With a SERMON Preached on the 24*th* of *Auguſt* laſt paſt, on *Gal.* 6. 2. at St. *Giles* in the *Fields*, (moſt unjuſtly reflected upon by him.)

By WILLIAM SMYTHIES, Curate at St. *Giles Cripplegate.*

LONDON,

Printed for *John Southby* at the Plough in *Cornhil*, 1684.

TO THE READER.

READER,

AS I hope you will be more ingenuous towards me than the Observator hath been, and pass a favourable Construction upon a very plain Sermon, which was far from being intended for the Press; so I will deal as fairly in giving you an account of some Passages which occasion'd his virulent Reflections upon me. I had formerly preached upon the Verse immediately foregoing the Subject of this Sermon, If a Man be overtaken in a Fault, &c. Which I made choice of on purpose to perswade my Auditors so to behave themselves towards Dissenters, that they might be encouraged to a sincere and exact Compliance with our Church: Upon which account there were such Reproaches cast upon me, that I was forced to Publish it in my own Vindication. Having finished what I intended from that Verse, I resolved to proceed to this, which I saw would give me opportunity for seasonable Discourses relating to other Matters. I live in a Parish where the Burden of Poverty is very heavy, and yet some have been offended at me for concerning my self for the Poor as I have done; pretending that it encreased

the number of them: I thought therefore I should do well to give a Reproof to these Persons. There hath been likewise very vexatious Contests at Law, and great Complaints that the Innocent were slandered by secret Backbiters. These I considered did likewise deserve a sharp Reprehension. But that which the Observator *charges me with, of suggesting that Dissenters lay under the Burden of Oppression and Persecution, and that the Government ought to ease them, or any thing to that Purpose, never entred into my Thoughts, nor can I believe that he really thought I intended any such thing: If he did, I challenge him to name another Person in the Congregation that was of his Mind. But want of Stuff for his Papers, and not Ill will against any that are of a contrary Temper to himself, provoked him to accost me after this rude manner. If I had been of such Principles, as he would perswade the World I am, certainly I should not have been so unworthy as to have vented them in the Pulpit of that great and good Man, the D. of* N. *to whom he shewed but little respect, in that he knew that so far as he could be believed to speak Truth, the D. must be very ill thought of in desiring such a factious Preacher to supply his Absence. I have transcribed part of his* Observator, *that you may see how unlike a Christian, or a Gentleman, he is pleased to treat me.*

At

At the end of his first Column he is reviling a Magistrate, and a Constable, by charging them with being Favourers of Conventicles, and from thence takes occasion to ridicule my Sermon as followeth:

——" What is *This*, but *Making Friends of the Unrighteous Mammon*, and *Providing before-hand* against a " *Rainy Day?* He that *Shuffles, and Cuts* thus, betwixt " *God*, and his *Own Soul*; and Crys, *Let the King, and* " *the Church take their Fortune, I'le Shift for my self*; *That* " *Man*, I say, has *already* Abandon'd his *Post*, and Enter'd " into a *Treaty* with the *Faction*. He does as good as say, " *Look ye Gentlemen*; *We are* Christians; *and it is* Our " Duty *to Help one Another*; *and* to bear one Anothers " Burdens. *If the* King *gets the Better on't, Let* We *alone* " *to do* Your *Bus'ness: And in case of a Turn* T'other *way,* " *You shall do as much for Me.* What's All This, I say, " but a *Tacit Composition* with a *Publique Enemy*; where a " man delivers-up his Honour, and his Conscience for the " *Saving* of his Skin, and Interest: And the *Devil Him-* " *self*, with his *Cloven-Foot*, *Attests* the *Contract*. Why " This Man would have been *Safe*, in the *Coach it self*; " Nay, in the very *Arms* of the *King and the Duke* at the " *Rye-House*, unless a *Chance-Shot* should have happen'd " to *take-him-off:* And he would have pleaded the very " *Merit* of his *Services* to the *Party*. You are *Wonderfully* " *Tender* too, on the behalf of your Dispensing Ministers; " Their Good Name is *Wounded* it seems, for bearing *with* " *the Infirmities of their Weak Brethren.* What's their " *Discretion*, I prethee, to the *Authority* of a *Law?* Do " they make more *Scruple* of Gratifying their *Weak Bre-* " *thren* in their *Peevish Mistakes*, than they do of *Keeping*

" *their*

" *their Own Oaths?* I have heard of One of *Your Godly*
" *Miniſters* that was willing to do a *Good Office* for a Man
" of *Power*, and *Reputation*, with the *Diſſenters*, by put-
" ting out an *In Verbo Sacerdotis* to *Intereſt* for the *Uſe*,
" and *Behoof* of the *Good Old Cauſe*: He was *Judicially*
" *Interrogated* about ſomebodies *coming to Church*; and
" their *Conformity* to the *Rites*, *Ceremonies*, and *Methods*
" of the *Publick Worſhip*, as by *Law Appointed*: *Particu-*
" *larly*, about *coming to Church*, [Yes] and then about
" *Receiving the Sacrament*. [Yes *too*.] Ay but How? (ſays
" the *Queſtion*) [Very Decently truly] (Crys the *An-*
" *ſwer*.) Well! But what do you Call, Decently? (ſays
" the *Queſtion* again) Is it Sitting, or Standing, or How?
" Come; was it Kneeling, or *not*? [No Truly, it was
" Sitting, but very Decently.]

And in another place he proceeds thus,

——" *Trim*. Prethee ſay *Nobs*. If *This Furious Zeal*
" of Thine; This *Inexorable Cruelty*, and *Rigour*, be of
" Heaven, or Hell? Is *This* according to the *Apoſtles Ad-*
" *vice*, [*The* Bearing of one anothers Burdens; *And in*
" *ſo doing*, *the Fulfilling of the Law of Chriſt*?] Do you
" not know that [Loving *One Another*, is the *Great Leſſon*
" of *Chriſtianity*? It was the very *Precept* Inculcated to
" the *Diſciples*, upon the *Treaſon*, and *Apoſtacy* of *Judas*:
" How are *Poor People Griev'd* under Preſſures, and who
" *Heeds* it? Nay we have a *Generation* of *Men* that take
" *Offence* at Thoſe that Help 'em: Ay, and they are e'en
" *Glad* of ſeeing *Miſchief*; And ſo far from *Relieving* their
" *Brethren*, that they make *Themſelves*, their *Burdens*. They
" *Seek Occaſion againſt them*; And when they have *Slander'd*
" the *Innocent* without Cauſe, They *Hide Themſelves*.

" Their

" Their *Tongues are Set on fire, with the Fire of Hell*; And " inſtead of *Bearing* their *Fellows* Burdens, They Break " their Backs. But who *are* they that do All *This*? " They are *the Sons of the Devil*; *And are come to do the* " *Work of their Father, which is the Devil.* Oh the *Baſe-* " *neſs* of Theſe *Deviliſh Natures*, that will not be Con- " tent with *Conformity!* It is the *Due Execution* of the *Law*, " that is the *Way* to *Convince Diſſenters:* And when they " come once to *Anſwer the* Law—Well! The *Law of* " *Chriſt is above All Laws*; And *Chriſt is a Great Prince:* " But there is *Another Prince*, which is the *Prince* of " *This World*, That's the *Prince* they *Serve.*

" *Obſ.* Hold thy Hand; as thou lov'ſt me *Trimmer*; " and tell me betwixt Friends now, *Which* thou *Mean'ſt*, " by *That* Other *Prince*; whether *the Prince of the Air*, or " *the King of Great Brittain?* Why thou haſt *Trimm'd-* " it away here, as if thou wert putting in for a *Living* " of *ſix or ſevenſcore pound a year.* Here's firſt the " *Common Topique* of *All Trimmers:* Bearing of *Burdens:* " which Implys Oppreſſion, and Perſecution. The " Diſſenters lye *under Thoſe Burdens*; And the *Govern-* " *ment* is to *Eaſe* them. Love One Another, is a *Chriſtian* " *Leſſon*; but are we to love *Mens Iniquities*; or was it the " *Apoſtles Meaning*, we ſhould *bear* the *Burdens* of *One* " *anothers* Sins, *and* Tranſgreſſions? Are we to love " *Hypocrites*, in the very *Hardneſs* of their *Impenitent* " *Hearts?* Nay, the *Hypocriſy it ſelf*; after ſo many *Judg-* " *ments Denounc'd* againſt Them, and It, by our *Bleſſed* " *Saviour?* Are we to bear the *Burdens* of *Men*, *Swelling*, " and *Triumphing* in the *Sins* of *Schiſm*, *Contumacy* and *Se-* " *dition?* *Mercenary Wretches*, that to ſerve a *Preſent* " *Turn*, Caſt themſelves at the *Feet*, and *Lick up the* " *very Spittle*, of a *Tony*, or an *Oliver?* Will you call

" it

" it a **Slander**, to tell the *Naked Fact* of a *Practical* " *Uſurpation?* Or the *Hiding of a Mans Self*, to do it " in the *Open Sight* both of *God*, and *Man?* What would " ſome body give now, that I could Name, for a *Stand* " in ſome *Pariſh-Pulpit*, to get a *Shout* at the *Obſervator!* " In ſhe; *Every Son of the Church* is made a *Child of the* " *Devil*; and upon the Whole Matter, here's [*The* " *Conformiſts Plea for the Non-Conformiſts.*] *The Law of* " *Chriſt*, you ſay, *is above All Laws.* What's *That* to ſay, " in this place; but that the *Law* of the *Land*, and the " *Law* of *Chriſt* are at **Odds**? But the Men of *Forty* " *One*, are the *Beſt Expoſitors* of the *Duty* of *Bearing one* " *Anothers Burdens*, according to the very *Letter*. *They* " *bore the* **Kings**, *and the* **Churches** *Burdens*, (Poor " Wretches) **Baggs**, **Parchments**, **Eſtates**, and **Li-** " **vings**; and *the Devil of any* **Other** *way they Practic'd* " *of* **Bearing one Anothers Burdens.**

Thus you ſee what the Viſit was, which in his fore-going Paper he gave notice that he would return to Cripplegate.

You may take notice of the Paſſages which he cavels at in my Sermon, by ſome of the Words being printed in Black Letters.

A REPLY TO THE OBSERVATOR.

SIR,

I Was informed by your Paper on *Wednesday* last, that you were in haste to return a Visit as far as *Cripplegate*; and perceiving the day following what the Visit was, and how early you performed it that Morning, I could not but think you to be one of that number of whom the wise Man observes, that, *They sleep not except they have done Mischief.*

The Visit was a most unaccountable Descant upon my Text and Sermon at St. *Giles* in the Fields the last Sunday: which I here faithfully publish, that the World may judg whether there were the least cause for such Opprobrious Reflections; and pity the case of an antient Gentleman, who makes it his Calling and Employment to reproach and villify whom he pleases.

The Sermon shall speak for it self; and I doubt not but all sober Men will say, that it is not more *plain* than *honest.*

You ſuggeſt, Sir, That I am *a Mercenary Wretch, who, to ſerve the preſent Turn, do caſt my ſelf at the feet, and lick up the Spittle of a* Tony *or an* Oliver. But there is no Man living whom you might not with as much appearance of Truth, have thus reproached! 'Tis very likely that I ſhould pay ſuch a mighty Reverence to the rotten Bones of the great Uſurper under *Tyburn*, who deteſted and deſpiſed him when in the height of his Glory. Such was my Behaviour *then*, that his *Tryers* would not permit me a *Stand in a Pariſh-Pulpit* of my own, *to get a Shoot* at any body. And when I had hid my ſelf in a private place in the *Eſſex-Hundreds*, I was routed thence by one of *Oliver's* Agents, becauſe my Name was then *Malignant*, as it is now *Trimmer*, and forc'd to make my eſcape after twenty weeks preaching there, carrying no other Reward for my pains away with me, but a *Quartan* Ague. In ſuch Circumſtances was I at that time, when *SOMEBODY* kept his Coach and ſix Horſes. So far was I from being a SPY or OBSEVATOR in thoſe days. And if you will play the Man, and charge me point blank with being, or having ever been an Admirer of your Tony, or having a kindneſs for any Rebellious, Factious, or Aſſociating Principles; I will produce more Loyal Perſons, and better Proteſtants for my Compurgators than One that I know of was able to produce when he was accus'd for being a *Papiſt*. I thank God, I have been ſo far from acting any thing againſt the Government or Intereſt of our Church, that I have been beyond Expectation, ſucceſsful in ſerving both. The worſt Enemy I have muſt acknowledg that by contending for Conformity, both from the Pulpit and Preſs, I have brought great numbers to the Sacrament, and an exact Conformity to the Orders of the Church. And I believe my

Lord

Lord Biſhop will be ready to atteſt, that I have waited upon him about baptizing of converted *Quakers* and *Anabaptiſts*, and their Children, as often as any one of the Clergy hath done. But if I had been of ſuch a Spirit, as I perceive would pleaſe *You*, I had never brought any Diſſenter into the Church, nor convinced any one Perſon of his Errours.

I know, Sir, it is objected againſt me (and it lately came to the Ear of his Majeſty himſelf, by the means of ſome ſpiteful People) that I have been an Aſſociate with Diſſenters: But the only Truth in that Suggeſtion is, That I love all Men, and according to my Power, do good to all. I do not think that Religion teaches Men to be ill natur'd, nor can any prove me a greater Friend to Phanaticks, than my great Maſter was to *Publicans and Sinners*.

The greateſt Kindneſs I ever did for any Diſſenters from our Church, was for a Family of Papiſts; Perſons of Quality, whoſe whole Eſtate was unjuſtly kept from them by a Proteſtant Diſſenter; and yet I think I could as ſoon be a Jew as a Popiſh Chriſtian.

I have likewiſe ſuffered in my Reputation by being kind in the Diſtribution of other Mens Charity, (where I was not limited by the Donor) to all that were in exceſſive want, without reſpect to their Opinions: but as the Church hath loſt nothing by it, ſo I cannot but ſee enough in all Men to provoke me to Kindneſs and Pity to the Perſons, even of thoſe whoſe Principles and Practices I heartily abhor. I may very well be content to ſuffer in my good Name, in ſo notorious a manner, ſince this hath been of late the lot of divers who are a thouſand times more deſerving than my ſelf. Some of the moſt eminent Divines of the Church of *England* have been moſt falſely

accus'd: And there is a certain Magistrate on whom some think you have been throwing your Dirt, in the same Paper in which you *Visit* me, who is a most devout Conformist to the Church (and was so, long before he was in Commission), and a very vigorous Prosecutor of Conventicles; however he may have been represented by some, whose Loyalty and Conformity to the Laws of God, the King, and the Church, lye far more in their Talk than Practice.

And now, Sir, (not to pay you in your own Coin, I mean in returning reviling for reviling) give me leave sedately to ask you a few Questions.

1. If Mens calmly treating Protestant Dissenters, speaks them *Trimmers*, what doth your wonderful mildness and gentleness towards Popish Dissenters speak your self to be? Or, rather what does the mighty *Kindness* you are ever expressing towards them, speak you to be, whilst in the mean time you profess your self a Son of the Church of *England?* Why should not your so vigorous pleading the Cause of the Papists, make *You* as justly liable to the charge of *Trimming?* And, to speak to but one instance of your kindness to them: If I had been at a quarter of that pains for the lessening of the *Phanatique* Plot, that you have taken to sham and ridicule the *Popish* One, I would not complain that you abus'd me in calling me *Trimmer*, or by a worse Name, if there be any worse. May I not speak to you in your own Dialect, and in most of your own Words to me, as followeth? "Why this is right *Trim-*
"*ming*, &c. You do as good as say, *Look ye Gentlemen;*
"*We are* Christians, *and it is* Our Duty *to Help one Ano-*
"*ther, and* to bear one Anothers Burdens. *If the* King

See Observ. Aug. 30.

"*gets*

" gets the Better on't, Let Me alone to do Your Bus'ness:
" And in case of a Turn to the Church of Rome, You shall do
" as much for Me. What's All This, I say, but a *Tacit*
" *Composition* with a *Publique Enemy*; where a Man
" delivers up his Honour, and Conscience for the *Saving*
" of his Skin, and Interest? And the *Devil Himself*, with
" his *Cloven-Foot*, *Attests* the *Contract*. Why This Man
" would have been *Safe* in the *Arms of Sir Edmond Bury-*
" *Godfrey* had the *Papists* kill'd him, when, three days af-
" ter his Death, he thrust himself through with his own
" Sword.

2. I demand of you, Whether you did more *foolishly* or *spitefully*, in asking, Whether by the *Prince of this World*, I meant the King of *Great Britain*, or the *Prince of the Air*? Pray, who ever call'd the *King of Great Britain* the *Prince of this World*?

3. I ask you, Whether you do like a Son of the Church of *England*? or, on the contrary, vilely disparage her Cause, in supposing, as you often do, that Men who have once imbibed Phanatique Principles, can never become sincere Conformists? Is not this to suggest, that the Arguments to Conformity to our Church are of but little or no force? or that the Clergy are too weak to justify it?

4. I ask again, Whether he that undertakes to pass publick Censures at the rate that *You* do, upon the Divines of our Church, and their Pulpit-Discourses, assumes not to himself the Office of a Bishop? And whether in so doing you do not plainly charge their Dioceſans with not keeping a vigilant Eye upon the behaviour of their Clergy? And whether it would not have become you much better

better to inform their Lordſhips of thoſe Offences you can make good proof of, than thus to blacken them to the World, and that, for the moſt part, upon no other Evidence than the Tales of Goſſipping Buſy-bodies, or Malitious People; not to add that of your own *Invention?*

See Obſerv. *Numb.* 120. 5. I demand, Whether you did not caſt an unmannerly Reflection upon his Majeſty himſelf, for making your *Tony* his Lord Chancellor, when you reproached ſome Doctors of our Church for then dedicating Books to him?

6. I ask, Who that *Trimmer* was who being judicially interrogated about ſomebodies receiving the Sacrament, and anſwered *Yes*, and being asked *How?* replied very *Decently. And being asked again, was it Sitting or Standing, or How?* replied again, *It was Sitting, but very Decently.* If this ſtrikes at *me*, as ſome think it does, it is either a Fiction of your own Brain, or a baſe Calumny brought to you by one of your Factors.

7. Since no good Man will think that Rebels, or Diſturbers of the Government, can be laſh'd by your Pen too ſeverely; were it not more adviſable that for the future you ſhould ſuffer thoſe to live in quiet who are no leſs Loyal, but far more peaceable than your ſelf?

I will conclude with ſerious advice to you, although 'tis too probable that you will burleſque it as you did my Sermon; That ſince you have been ſo exceedingly obnoxious, by reaſon of certain foul Miſdemeanours which you have been publiquely accuſed of, and from ſome of which you have not yet vindicated your Reputation;

you

you would no longer blemiſh the Church by pretending to be her Advocate, by which the Mouths of Phanatiques are opened againſt her: And that ſince you have lived ſo long in Contention and gratifying a very exaſperated Spirit, you would now think it high time to betake your ſelf to the great concern of another State, that you may die in Peace, and in the favour of Almighty God; which is heartily prayed for by him, who deſires the Eternal Happineſs of his worſt Enemies; and who is,

Cripplegate Aug. 30, 1684.

Your Well-wiſhing Friend and Servant,

W. S.

Gal. 6. Ver. 2.

Bear ye one anothers Burdens, and ſo fulfil the Law of Chriſt.

THE great Deſign of the Apoſtle in this Epiſtle, is to rectify the Errors and Miſtakes which were amongſt the *Galatians*, and to allay thoſe Unchriſtian heats, which are the certain conſequent of them.

There was ſuch a conteſt amongſt them about Chriſtian Liberty, that ſome were ready to take a Liberty, which, to be ſure, is moſt Unchriſtian: A Liberty to *bite and devour one another*, Chap. 5. 15.

That Chriſtian Liberty which they contended about, was a Liberty from obſerving any longer the poſitive Inſtitutions of *Moſes*, *i. e.* Thoſe Inſtitutions which were no part of the Moral Law, but only performed in obedience to Divine Authority. The *Galatians* had been told by falſe Teachers, that they muſt obſerve the

one as well as the other. The Apoſtle determines the Controverſie, by telling them plainly, That if they did any longer obſerve thoſe legal Inſtitutions, they ſhould loſe the Benefit of the Goſpel-Diſpenſation. *I Paul ſay unto you, If ye be Circumciſed, Chriſt ſhall profit you nothing.* But though the Apoſtle had done this, yet it was no eaſy matter for him to perſwade them to maintain Chriſtian Love and Unity amongſt them; and therefore in this Chapter, he preſcribes ſome Rules which Chriſtians ought to obſerve in order to it. The firſt is in caſe of Offences, *v.* 1. *If a man be overtaken in a Fault, ye that are Spiritual, reſtore ſuch an one in the Spirit of Meekneſs.* The ſecond is more general in the words of my Text, becauſe it relates to all the grievances, and unhappineſſes that attend men in this Life. *Bear ye one anothers Burthens, and ſo fullfil the Law of Chriſt.* The *Galatians* were greatly concern'd about fulfilling the Law of *Moſes* in obſerving the aboliſhed Rites: The Apoſtle requires them to obſerve the Law of Love, *to bear one anothers Burdens, and ſo fullfil the Law of Chriſt*, which ſhould never be aboliſhed.

In the words, there are theſe two things:
1. A very great Duty, *Bear ye one anothers Burdens.*
2. A very great and cogent Argument to the Per-

Performance of it, *And ſo fulfil the Law of Chriſt.*

You may take theſe three Obſervations from them: two are ſuppoſed, and the other expreſt.

1. Every man hath his Burden. The Apoſtle in the former verſe ſaith, *If a man be overtaken in a Fault*, &c. but he doth not ſay, if a man hath a burden let him have help to bear it. 'Tis poſſible that a man may live ſo as to be inoffenſive to others, or at leaſt ſo as not to be Obnoxious to Cenſure, which I conceive is the meaning of the Apoſtle: But it is not poſſible for men to live in this World, and to be freed from burdens. Every Man hath his burden.

2. Every mans burden either is or may be too heavy for him. This is ſuppoſed in that the Law of Chriſt requires that he ſhould have help to bear it.

3. It is the great Duty of every Chriſtian to bear his Brothers Burden. I intend that my diſcourſe ſhall be from the laſt of theſe, and I ſhall endeavour to do theſe four things. 1. To ſhew what mens Burdens are. 2. What is implied in the Duty of bearing one anothers Burdens. 3. To conſider the force of the Argument. *And ſo fulfil the Law of Chriſt.* 4. To make ſome inferences by way of Application. I ſhall ſpeak briefly of theſe: eſpecially of the two firſt, which I have elſewhere enlarged upon.

I begin with the first, namely, What are mens Burdens. You will say, that I have undertaken a very hard task. I may as well undertake to tell all the Thorns in a Wilderness, or all the Waves upon a Tempestuous Ocean, as to count the Evils of this Life, which are Mens Burdens.

There is no State or Condition of man, but hath burdens which belong to it, and are inseparable from it. From the King upon the Throne, to the Beggar upon the Dunghil Every one hath his Burden. The Evils of this Life are like *Pharaohs* Froggs, that will be croaking in Kings Chambers. When *Moses* was the Supream Magistrate over the People of *Israel*, his Father-in-Law told him, that his Burden was too great for him, *Exod.* 18. *v.* 18. *Thou wilt surely wear away——this thing is too heavy for thee; Thou art not able to perform it thy self alone.* And we find him groaning under this Burden of Government, *Numb.* 11. 14. *I am not able to bear this People, it is too heavy for me.* If it were proper for me to enlarge upon this head from this Subject, I would shew what a great Argument this should be to Subjects to obey their KING, that they might not add to His Burden: And how necessary it is that we should pray for Kings,

that

that God would enable them to bear their great Burdens; and likewiſe ſhew the Folly, as well as baſe Diſloyalty of thoſe, who deſire the Life of their Prince, and yet load him with their diſobedience to his Laws.

I might alſo ſhew in the next place, that Miniſters have their Burdens, and that they are very great likewiſe; and every one almoſt adds to the weight of them. The Doubts and Scruples of thoſe that are Good, and the Debaucheries, on one hand, and the Errors and Diviſions on the other hand of thoſe that are Bad, do make our Burdens to be very Heavy. But this I muſt not enlarge upon, for fear of a miſ-application.

If Kings, who are Gods Vicegerents, to whom God requires ſuch a peculiar regard, that they are called Gods in the Scripture. And if Miniſters, for whom God hath declared a peculiar regard in the next place (however contemn'd in the World) *Touch not mine Anointed, and do my Prophets no harm*; If theſe muſt have Burdens, others have no reaſon to expect that they ſhould go free.

More particularly, The Burdens of men in this life, may come under theſe three Heads: 1. Such as relate to Bad Men: 2. Such as relate

to

to Good men: And 3. Such as relate to both Good and Bad.

1. Such as belong to Bad man. The impenitent Sinner hath his Burden, and it is ſuch a Burden, as he that is once rid of, would not, for all the world, be loaded with it again. *The wicked man travelleth in pain all his dayes*, *Job* 15. 20. If his Conſcience be awakned, he is allways loaded with Guilt and Fear. His ſecret Complaints are very grievous, and are ſomtimes a very great interruption to his Mirth: *In laughter his Heart is ſorrowful, and the end of his Mirth is Heavineſs.* If any man ſhall ask the impenitent ſinner the Apoſtles Queſtion, *Rom.* 6. 21. *What fruit had you?* He can give no anſwer. But if it be asked, What Burthen had you? he muſt anſwer, That it was a very heavy one: That he had no reſt or quiet in his mind by reaſon of it. I know very well, that this doth not appear whilſt ſinners are in Health; but when they are *bound in Cords of Affliction*, and God *ſhewes them their Tranſgreſſion*, they then acknowledg, that they never enjoy'd ſo much pleaſure as countervail'd the terrors of their Conſciences, which were the immediate conſequence of them. And if the ſinner doth not feel the Burden of Guilt and Fear, his condition is the worſe; becauſe, the leſs he feels his Burden,

den, the more he adds to the weight of it, which he will certainly feel in another State. There is another Burden likewiſe which belongs to impenitent ſinners, which I may call an accidental Burden, and that is Religion. The worſhip and ſervice of God is a very great Burden to them: They are ſuch as the Prophet *Amos* ſpeaks of. *c.* 8. *v.* 5. who think long for the *Sabbath to be gone, that* they *may ſell Corn, and ſet forth Wheat.* They have ordered their buſineſs ſo, for want of beginning right at firſt, and by contracting evil Habits, that they are as well burdened when they do that which they ſhould, as when they do that which they ſhould not. The ſervice of God, and the ſervice of the Devil, are both Burdens to them. But I will not enlarge farther upon this head becauſe, I do not think it ſo proper from this Subject.

2. The good man hath his Burdens too, *Many are the Afflictions of the Righteous*, and many are their failings and infirmities, which are the occaſion of their grief and trouble. The Burdens of good men are either, 1. Real Evils: or, 2. Such as I may call Imaginary.

1. Such as are Real Burdens to them. When a good man hath done that which is diſhonourable to God, a ſcandal to Religion, or an occaſion

caſion of Offence, by which others are encouraged in that which is evil, it is a very grievous burden to him. This was *Davids* Burden, that he had *cauſed the Enemies of God to Blaſpheme*; and it was that which cauſed the continuance of his grief and ſorrow, after that his Pardon was Sealed, and ſent to him. This made him complain, That his *Iniquities* were *a Burden too heavy for him.*

2. There are likewiſe burdens which I may call Imaginary, becauſe they proceed from falſe Conceptions and Imaginations of the mind: When a Good man miſtakes his condition, and thinks himſelf to be in the caſe of the Impenitent Sinner; and this is cauſed either, 1. By ſome grievous Affliction that befals him; or 2. By the prevalency of a melancholly conſtitution.

1. By ſome great Affliction. When a good Man is aſſaulted by a ſharp Sickneſs of Body, or by ſome great loſs in his Eſtate or Family, it makes him think that God is offended at him in a greater Degree than he is at them that truly Fear and Serve him. This was the Argument that *Jobs* friends uſed againſt him, and it was an Argument which he uſed againſt himſelf. Although God had declared, That he was *a perfect and an upright Man*, and that there *was none like him* in all his Country; yet when he came to endure

endure great Afflictions, they cauſed him to cry out, *I have ſinned, What ſhall I do?* And *why doſt thou not pardon my Tranſgreſſion, and take away mine Iniquity*, &c. The great Afflictions of his Body made him ſuſpect, that his Soul was in danger.

2. Theſe Imaginary burdens are cauſed by a Melancholy Conſtitution, by which the fancy and imagination is diſturb'd; and thoſe that are really Religious, think they are in an Evil Condition. They do not make any Determinations concerning themſelves from the Rule of Gods Word, but from their own dark Conceptions; and to be ſure, thoſe that give way to them, ſhall not want the help of the Tempter to make their burden heavy. The caſe of ſuch is commonly miſrepreſented, they call themſelves troubled in Mind, when it were more proper to ſay, that they are diſturb'd in their Fancies.

3. There are burdens which belong both to good and bad men.

1. The burden of Sickneſs, Poverty, loſs of Relations, and ſuch like common Afflictions.

2. The burden of natural defects, as Blindneſs, Deafneſs, Lameneſs, &c.

3. Spiritual burdens, ſuch as relate to the Soul, and to the faculties of it. Theſe we call infir-

 mities,

mities; a weakneſs of Mind which came by the Fall of Man, and from which he can never have a perfect recovery whilſt he is in this State.

1. A weakneſs of Judgment. The Underſtandings of Men are exceeding liable to miſtakes. Men of the moſt Sagacious Parts, and ſuch as have been moſt eminent in their Generation, for Piety and Holineſs, have been in very great Errors. Some of the Antient Fathers of the Church were of ſuch Erroneous Opinions, as the Church hath in all Ages exploded.

2. Weakneſs in reference to the affections and paſſions of the mind, which are apt to be predominant, and to be as unruly Servants which domineer over Reaſon, which ſhould be their Maſter by which they ſhould be governed, and over Religion too, which ſhould be their Prince and Soveraign, whoſe Authority muſt not be diſputed. Sometimes the Paſſion of Love prevailes as in *David* for his Rebellious *Abſolom*, ſometimes the Paſſion of Fear, as there was in the Diſciples, when they thought the Saviour of the World could not keep them from drowning. Sometimes a grievous miſtruſt of Gods Mercy, as there was in the *Pſalmiſt*, *Pſal.* 77. when he cried, *Hath God forgotten to be gracious, hath he in Anger ſhut up his tender Mercies*; concerning which he recollects himſelf,

and

and ſaith, *ver.* 10. *This is my infirmity.* Sometimes the Paſſion of Anger gets the upper hand, as it did in *Jonah* for the loſs of his *Gourd.* Sometimes a furious Zeal Occaſions diſcord, as it did between the two Apoſtles, *Paul* and *Barnabas*, *Acts* 15. 39. when they were in ſuch a heat, that they could not endure each others company, but *departed aſunder one from the other.* Theſe are the burdens of men whilſt they are in this Life.

2. The ſecond thing I propounded, is to conſider what is implied in this duty of bearing one anothers burdens, or what is neceſſary to the performance of it.

1. There muſt be a ſympathizing heart. Whatever burdens we ſee others loaded with, we muſt preſently put our ſelves into the ſame condition, and conſider what we would expect in the like caſe. We muſt conſider their condition as if it were our own. We ſhould have ſuch a Spirit as brave *Uriah* had, who wanted no courage to encounter with his enemies, nor pitty to ſympathize with his Friends. He knew not how to take his neceſſary repoſe, he was ſo uneaſy to think that *the Ark and* Iſrael *were in diſtreſs*, and his *Lord Joab* and his *Servants* were *encamped in the open Fields*, 2 Sam. 11. 11. Or like Queen *Eſther* who ſaid, *How can I endure to ſee the Evil that ſhall come*

upon my people: and how can I endure to see the destruction of my kindred: Or, like the Apostle, 2 *Cor.* 11. 29. *Who is weak, and I am not weak.*

2. There must be a helping hand. This is a natural consequent of the former. He that sympathizeth is in pain for his Brother; and by easing him, he easeth himself.

3. There must be a continuance of both. We are all Travellers that are going on with our burdens, and must not leave one another in distress. The Apostle tells us, we must bear one anothers burdens; but he doth not tell us when we must lay them down.

I proceed now to the two last things which I chiefly design to discourse of at this time. Therefore

3. I shall consider the force of the Argument. *And so fulfil the Law of Christ.* It is an Argument of very great force, to him that rightly considers it; and so it had need to be, considering our ill natures and dispositions. We are very apt to be weary of, and impatient under our own burdens, and therefore it is no easy matter to perswade us to bear other mens. The Apostle therefore urges the strongest Argument that can be offered to Christians: It is a fulfilling of the Law of Christ. Ἀναπληρώσατε *Complete*: Compleat the Law of Christ.

Christ. We are not to understand it, as if he that bare his Brothers Burdens had done all that the Law of Christ requires of him, but that he had done that which is very greatly required of him, *Complendi verbum non significat perfecte prestare sed re ipsa exequi*: He that bears his Brothers Burden, hath really performed the great Law of his Saviour. More particularly,

1. It is his Law, who insisted more upon it than upon any other. It is endless to mention all the Parables and plain Expressions which requires, that men should forbear one another, forgive one another, and do good one to another. A Christian should be so full of Love, that it should be as a sweet Perfume to all that come near to him. His very Enemies must partake of it. There is one consideration which one would think should be of mighty force to perswade men to this Christian Duty: It was the last thing which our Saviour insisted upon, when he was leaving the World. We read in *Jo.* 13. that the Devil had no sooner put it into the heart of (*a*) **Judas to betray him**, but he made it his business to put it into the hearts of his Disciples to love one another. He made it His Commandment. *This is my Commandment, that ye love one another*: By which we may understand, that the Observance of it would exceed-

(*a*) Reader, I pray observe, That this passage is cavel'd at, and Judge what the *Observator* intends; for I know not.

exceedingly Oblige him. He calls it a *New Commandment*, although it was as old as any other, both Imprinted in the Nature of Man, and revealed in the Word of God. He makes it the Characteriſtical Note of a Diſciple, *By this ſhall all men know, that ye are my Diſciples, if ye Love one another.* Not but that all men of all Religions acknowledge it to be their Duty to Love one another, but the meaning of our Saviour, is: That there ſhould be ſuch a Degree of Love amongſt his Diſciples, as ſhould exceed men of other Religions; as it was in the firſt Ages of Chriſtianity, when the *Pagans* ſaid, *See how theſe Chriſtians Love one another.* All theſe Expreſſions of our Saviour, which may ſeem difficult to be underſtood, are uſed by way of Motive and Argument, to perſwade and quicken men to Chriſtian Love and Unity.

2. It is his Law, who hath annexed the greateſt Rewards to the Performance of it, and the greateſt Puniſhments to the Neglect of it; by which we may underſtand that it is an indiſpenſable Duty, and muſt not be omitted by us. I need not mention any more than that known place, *Mat.* 25. There's *Come ye Bleſſed*, to them that bare one anothers burdens: And *depart ye Curſed*, to them that did not. Our Saviour only ſpeaks con-

concerning the duty of the ſecond Table, probably for this reaſon; Becauſe there is not ſuch an impreſſion of it upon the minds of Men, as there is of the duty which relates to the firſt. Men think they may *Love God*, though they do not love their Neighbours. They think that they are good Chriſtians, and that they pay to God the honour that is due to him, although they ſhew no regard to their Brother and Fellow Chriſtian. Men know that to love God, is the *Great Commandment*; but they do not conſider that *the ſecond is like*, namely, that they muſt *Love their Neighbours as Themſelves.* Many who call themſelves Chriſtians do not conſider the Myſtical Union that is betwixt Chriſt and his Church; that every good Chriſtian is a Member of that Body whereof Chriſt is the Head; and that it is as Unchriſtian for one Man not to bear anothers burden, as it is unnatural for the Hand not to help the Foot, or any other Member of the body that is greived, according to that of the Apoſtle, *Rom.* 12. 5. *We being many are one Body in Chriſt, and every one Members one of another.* They do not conſider that the Church is Gods Building, and that, as in a Building, that Stone which is ſo rugged that another Stone cannot be laid upon it, is only fit to be thrown into the Street; ſo that Man who

who is so rugged, that he will not bear his Brothers burden, is not fit to be part of Gods Building. For this reason our Saviour insisted more upon this Duty than upon the other. And for this reason he only mentions everlasting punishment to those that did not help and succour their Brother, because men are not sensible of the necessity of this Duty, and the Danger of neglecting it.

3. It was the Law of Christ, who was an Example of it to others. He came into the World to bear our burdens, and to shew us how to bear our Brothers: as I may shew in the several instances which I have already named.

1. He bare the burden of Impenitent Sinners. He considered their deplorable condition. He was grieved for the hardness of their hearts, and used all means to recalim them. He was willing to bear the burden of reproach, that he might ease them of the burden of guilt and fear. The *Pharisees* said, that he was a *Friend of Publicans and Sinners*, and they said true, tho he was not so in their sense. He was a Friend to them, in that he called them to Repentance, and made a Publick Declaration, that all that were *weary and heavy laden*, should come to him to be eased of their burdens, *Mat.* 11. 28.

2. He

2. He bare the burdens of Good Men. He fulfilled the Propheſie that was ſpoken of him, That he ſhould *Bind up the broken hearted. Be of good cheer*, was an expreſſion which he exceedingly delighted in. When he was going out of the World, he was mightily concern'd for the grief and trouble which his Diſciples ſhould then endure. He ſaid, *Let not your hearts be troubled, I go to Prepare a place for you*, &c. And when he aroſe from the Dead, he was in haſt to eaſe them of that Burden of Grief, which he knew was very heavy upon them. The Servant knew his Maſters mind, when he ſaid to them that came to the Sepulchre, *Go quickly, and tell his Diſciples, that he is riſen from the Dead.*

3. He bare the burdens which are common to men. The Blind, and the Deaf, and the Lame were thoſe upon whom he beſtowed his Miracles. He made all his retinue ſtand ſtill till he cured the Poor blind Beggar.

He bare the burden of Infirmities, rather Pitying than taking Offence at them; knowing what the Frail State and Condition of Man is. He did not caſt off his Diſciples for ſhewing a furious Spirit, in calling for Heaven to conſume them that were not civil to him, but only rebuked them, ſaying, *Ye know not what Spirit ye are of*, Mat. 9.55. Nor did he reject his Diſciples becauſe of their weak

Faith when they cryed, *Maſter, ſave us, we Periſh.* One would think it ſhould have been a great Provocation to him, that his Diſciples were aſleep when he was in his agony, and that it ſhould have been an unpardonable offence; but we find that he only blam'd them for it: He ſaid, *Could not ye watch with me one hour?* But he did not ſay, *From this hour I will be as regardleſs of you, as you have been of me.* There are ſome who complain of bad Memories, but certainly there never were any more forgetful than the Diſciples were. They had forgotten almoſt every thing which our Saviour had ſaid to them; Nay, they had forgotten that which was of the greateſt moment to be remembred, namely his Reſurrection from the Dead. His Enemies remembred it, and therefore made his Sepulchre ſure; but his Friends had forgotten it; and yet our Saviour continued his Love towards them. All theſe inſtances are left to us for our example and imitation, that we ſhould bear the infirmities of our Brethren, and not make them the occaſion of, ſo much as, leſſening our Love to them.

4. It is the Law of Chriſt, who ſtill bears our burdens now that he is in Heaven. He pities us, and he prayes to God for us, and ſends his Holy Spirit into our hearts to comfort us, becauſe he knows

knows by his own experience that our burdens are heavy. The Author of the *Hebrews* tells us, that he took our Natures upon the Earth, that he might bear our Burdens in Heaven. Heb. 2. 17, 18. *In all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Priest in things pertaining unto God, to make reconciliation for the sins of the People; for in that he himself hath suffered being Tempted, he is able to Succour them that are tempted.*

5. And lastly. It is his Law who hath put it into the power and capacity of every man in the World to fulfil it. It were a very hard case, if there were a work required which should have a glorious reward annexed to it, and yet there should be some Christians who should be utterly uncapable of doing it. He that hath not a hand to help his Brother, may have a heart to Sympathize with him: and he that can neither afford help himself, nor procure it from others, may pity and pray to God for him; and if he does so, the will is accepted for the deed, and he hath so born his Brothers burden, as to *Fulfil the Law of Christ.*

That which remains, is to make some Inferences by way of Application.

I. I infer the excellency of our Religion, and what a great obligation there lies upon us to observe the Precepts of our Blessed Lord. How dear

ſhould he be to us, in that he hath given us ſuch a Law. We have no burdens to bear, but what our ſins have laid upon us, and yet our Saviour is not willing they ſhould be too heavy for us, but requires that we ſhould have help to bear them. The Law of *Moſes* required *Statutes that were not good*, *Ezek.* 20.25. Commands which, as I ſhewed, were only to be obſerved in obedience to Divine Authority: No man was the better for them any otherwiſe, than as he was ſatisfied that he had done that which he was commanded. There was no intrinſick good or excellency in them. But the commands of our Bleſſed Lord, are ſuch as in their own nature tend to the good of Mankind: They tend to the eaſing of our grievances, and to the making of our lives comfortable to us in this World, before we come to the happineſs of the World to come.

II. From what I have ſaid on this Subject, I would infer ſomewhat concerning the three States. This World, Heaven, and Hell.

I. Concerning this World, I would infer theſe four things.

1. They are exceedingly to blame, who place any Happineſs or Contentment in it. It is not a place of pleaſure, but of pain: not of eaſe, but of toil and wearineſs. A place in which men, have bur-

burdens to bear of their own, and of other mens too. A place in which men are ſo loaded, that they are in continual want of help to bear their burdens. We are weary Travellers that are always going on with our burdens, *The reſt remaineth*, for another State. Every day hath its evils, and new dayes produce new burdens. He that is weary to day, knows not but he may have a heavier load to morrow. If a man expects reſt or quiet, he is often diſappointed, and hath cauſe to complain as *Job* did, *When I looked for Good, then Evil came unto me; and when I waited for Light, there came Darkneſs.* There is nothing more dangerous than for a man to think himſelf ſecure from danger. There are bleſſings for them that bear burdens, and a *wo to them that are at eaſe.* Nay, the lighter that a mans burden is, the greater is his danger. Thoſe that *are not in trouble as other men, nor plagued as others,* are the men that are *brought into deſolation as in a moment.* A man in this World, is like a Ship upon the Ocean; If it hath no burden, it is in danger of being loſt: There muſt be ballaſt if there be no goods. The nature of man is ſuch, that if his mind be not ballaſted by ſome affliction or other, he is in the greateſt danger of miſcarrying, & being caſt away. He that at any time hath no burden of his own had need to bear his Brothers burden,

that

that he may not be of too light a mind. We have little reaſon to ſet our minds upon this World where it is neceſſary we ſhould bear burdens.

2. It beſpeaks our patience, and that we do not fret and vex our ſelves at every croſs that befals us. Some men are apt to be in a rage upon every little occaſion, as if the world were appointed to be a place of eaſe and pleaſure; whereas they are much miſtaken; it is a place in which we muſt bear heavy burdens, both of our own and other mens.

3. Since the World is ſuch a place for burdens, it concerns men to live ſo that they may be always willing to leave it, that they may be unloaded. Whilſt we are in this World, we are both a trouble to our ſelves, and to others likewiſe that help us to bear our burdens. We are often tired our ſelves, and we are oft-times very tyreſom to others; it concerns us therefore to order our buſineſs, ſo that we may go cheerfully to that place where *Job* ſaith, *The weary are at reſt*, ch. 3. v. 17.

4. Since the world is ſuch a place for burdens, how fooliſh are they that live wicked and ungodly lives in it? They have no eaſe here, and they live as if they were reſolved to have none hereafter; as if outward burdens, the croſſes and troubles of this life were not enough; they load their ſouls with inward burdens, which are continually gauling

gauling and tormenting of them. That which is moſt common amongſt Sinners, is moſt unaccountable; they take pleaſure in nothing but that which brings Pain, nothing pleaſeth them but that which proves an intollerable burden to them. They often make grievous complaints of the burdens of this life, and yet they prepare worſe burdens to themſelves againſt they go out of it.

II. From what I have ſaid, we may infer ſomewhat of the Happineſs of Heaven, and that to a double purpoſe.

1. To quicken our diligence for the obtaining of it. There are no Burdens, but everlaſting Reſt and Pleaſure. All Grief and Sorrow is done away. *In thy preſence there is fulneſs of Joy, and at thy right hand are Pleaſures for evermore.* No man hath a burden of his own or of anothers, to bear in that State. There is *Rejoycing with them that Rejoyce*; but as for *Weeping with them that Weep*, there is no occaſion for it. Heaven doth not know what it is, for *all Tears are wiped away* before the entrance into it. Inſtead of bearing one anothers burdens, there is joyning with one another in eternal *Praiſes* and *Hallelujahs*: To God the Father who appointed us burdens in this World in order to our happineſs in the next. *Afflictions work for us an exceeding weight of Glory.* We ſhould very hardly find the way to

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Heaven if we were not loaded. They that are light and at eaſe, for the moſt part, go another way: To God the Son who himſelf bear our burdens, and commands us to bear one anothers, till we come to that *Manſion* which he hath taken up for us in Heaven. To God the Holy Ghoſt who ſupported us under our burdens, or elſe all the help from men had been too little. It is God that *Comforts thoſe that are caſt down*, although he employes men as his Inſtruments, by whom he conveighs comforts. There are no burdens in Heaven, unleſs a Man could be weary of Perfection and Happineſs. The Pleaſures there, are not like the Pleaſures on Earth, weariſome and tireſome to them that are *Lovers* of them. God intended theſe only, that man ſhould uſe them for his Recreation, and then go on with his Burden. If men exceed in them they are very weariſome, and it is neceſſary they ſhould be ſo, becauſe they are very unſuitable to the Nature of Man, and to the beſt and moſt noble part of him. If man had been all Body and no Soul, ſenſual Pleaſures could not have been tireſome to him; but in regard he hath a Spiritual part, there muſt be Spiritual Pleaſures to refreſh his mind. On the other hand, becauſe man is Fleſh as well as Spirit, he is therefore apt to be weary of the long continuance of that which is pleaſant to the mind:

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Religious Services. But in Heaven Pleaſures can be no burden, becauſe the Soul is ſeparated from this vile Body, and hath nothing to clog it. Corruptible doth then put on Incorruption, and Mortal puts on Immortality, that there may be all pleaſure and no pain. I will not farther enlarge upon this. We are all bunglers when we come to give any account of that with our Lips, of which it hath not *entred into our hearts to conceive*. When we ſpeak of Heaven, it is not ſo neceſſary to give an account of the glory of it, as of the certainty of it, for whoſoever believes ſuch a State, believes the *Glorious Things* that *are ſpoken* of it. I might therefore make uſe of one Argument from the Text, to prove, that there is a future State of Happineſs; for if Good Men muſt bear burdens of their own and of other Mens, certainly there is another State in which they ſhall be freed from them. We can not think, that the Children of God who are born again, and made like unto their Heavenly Father, are only born to bear burdens.

2. It may make us patient in the bearing both our own and other Mens burdens whilſt we are on this ſide Heaven. Our lives are very ſhort and inconſiderable, and at the end of them we lay down our burdens, and enter into the joy of our Lord, who appointed us to bear them. In the mean

while if God ſends us help from Heaven to bear them, and requires we ſhould have help on earth, and will ſhortly wholly eaſe us of them; we may well bear them with conſtant Patience.

III. I may infer ſomewhat concerning the Helliſh State, the place of Torments, where the Scripture tells us, there is *Weeping, and Wailing, and gnaſhing of Teeth*; and likewiſe, that *there are many that enter in there*. If Good Men muſt expect to bear burdens in this World, and they are ſometimes very grievous to be born, what muſt bad men expect in that State? There the burden is intollerable: Thoſe that are forced to bear it, or I may more properly ſay, have brought it upon themſelves, would fain exchange it for that which is far lighter: *The Rocks and Hills*. Their burdens is the wrath of the Lamb, which is far more intollerable, *Rev.* 6. 16. Their burden is the guilt of a gnawing Conſcience, which is as a thouſand Tormentors, as well as a *Thouſand Witneſſes*: A heavy load which lies upon the naked ſoul ſtripped of all thoſe coverings, thoſe vain conceits with which Sinners get ſome little eaſe to their guilty minds.

And as their burdens are intollerable, ſo there is no help to bear them, (*For every Man muſt bear his own burden*, v. 5.) but every one rather adds to the weight of them. There is no *Solamen Miſeris* by the

the number of thoſe that are in that State. The Glutton in the Parable deſired, that his Brethren might not *come into the place of Torments*, he had burden enough already. The more there are to weep and waile, the more doleful is that State. But I will not enlarge any further upon this unpleaſant head, but only deſire that Sinners would ſeriouſly and timely conſider of it, and that it may make them ſo ſerious, as not to deſpiſe thoſe reproofs which I am to give from what I have ſaid on this Argument. There are three ſorts of Perſons which I can not but reflect upon.

I. If every Chriſtian muſt bear his Brothers burden, they are very much to blame, who take no notice of what others bear. There are a great many in the World, who are ſo far from bearing their Brothers burthens, that they will not ſo much as ſee them, or endure to hear of them. They do no more concern themſelves for the afflictions, and miſeries of others, than if they were alone in the World. They are like the *Prieſt and Levite riding by*, and taking no notice of him that lies in miſery. Men are ſuch lovers of themſelves, that if any complain of their burdens, they eaſe them as the Chief Prieſts and Elders eas'd *Judas* of his burden: *What's that to us, ſee thou to that.* There are many in the World loaded with Sorrows, who may com-

plain with the *Pſalmiſt*, *Pſal.* 142. 4. *I looked on my right hand, and beheld, but there was no Man that would know me, refuge failed me: no Man cared for my Soul.* We may ſometimes ſee that ſorrowful ſight which *Solomon* ſaw, *Eccle.* 4. 1. *I beheld the tears of ſuch as were oppreſſed, and they had no Comforter.* The World is full of thoſe who are ſo far from weeping with them that weep, that if they can be merry themſelves they care not who is ſad, like thoſe whom we read of in the Propheſie of *Amos* 6. 6. who were for *Feaſting*, and *Drinking*, and *Muſick*, but not for bearing other mens burdens. *They were not grieved for the Affliction of* Joſeph. If it be the *Law of Chriſt*, that men ſhould bear one anothers burdens, what will become of thoſe that take no notice of this Law, but only fulfil the Law of Covetouſneſs? When men are required to relieve the neceſſitous, their Language commonly is, *I know not what I may come to before I die.* I wiſh they would as well conſider what they muſt come to after they die, when they ſhall appear before him who hath declared, that thoſe that do not feed the Hungry, and Cloath the Naked, ſhall go into everlaſting Puniſhment. Thoſe that would not bear their Brothers burden in this World, ſhall have one of their own to bear in the World to come.

II.

II. They are more to blame who are ſo far from bearing one anothers burden, that they are **offended at them that do.** There are ſuch Monſters in the World to whom it is a burden to ſee other men at eaſe. Nothing is ſo ſweet to them as to ſee others in bitterneſs. *Solomon* ſaith, *Pro.* 17.5. *He that mocketh the Poor, reproacheth his Maker; and he that* **is glad** *at Calamities ſhall not be unpuniſhed*: where note, there are ſome men who mock at the Miſery, and are glad at the Calamities of other men. They are not ſo ready to rejoyce with them that rejoyce, as they are to rejoyce when they hear what cauſe others have to weep. There were ſuch in old time, and will be to the end of the World. When *Nehemiah* was to repair the Breaches, and make up the Walls of *Jeruſalem*, There were two baſe men, *Sanballat* and *Tobiah*, who were not able to endure the good he did. *Neh.* 4. 10. *It grieved them exceedly, that there was come a man to ſeek the wellfare of the Children of* Iſrael. The man came not to do them any hurt at all; but if he had, it may be they would not have been more *grieved* than they were at the good which was done for others. The *Pſalmiſt* likewiſe gives us an account of ſuch men (of which we have too many in the World) who cannot endure to do good themſelves, or that others ſhould, *Pſal.* 112. *v.* 9. He ſpeaks of the Liberal Soul of

a Good Man: *He hath diſperſed, he hath given to the Poor.* And at the next verſe, he tells us how wicked men are affected at it. *The Wicked ſhall ſee it and be grieved, he ſhall gnaſh with his Teeth and pine away.* It kills ſome men to ſee others kept alive, and nothing angers them more, than to ſee others ſolicitous for their welfare and Subſiſtence. But

III. And Laſtly, They are moſt of all to be reproved, I wiſh I could do it ſharply enough, who are ſo far from bearing other Mens burdens, that **they are other Mens Burdens.** They live in the World, as if they came into it for no other purpoſe, but to ſend others grieved out of it.

Sometimes men are loaded with the **Burden of Calumnies**, and Reproach, to their vaſt prejudice. One of the Bleſſings which *Jobs* Friends Promiſed to him, *ch.* 5. *v.* 21. was, that he ſhould be *hid from the Scourge of the Tongue*, which is indeed a fearful Scourge. There are a great many in the World, who if they can but **Slander the Innocent, and obtain Concealment,** it doth exceedingly pleaſe that of the Devil which doth mightily prevail in them. They have ſent their Brother a burden to make his Heart ake, and he muſt not know from whence it comes. We know that ſlanderers have a great advantage in that their reports run like wild-fire. There are two

Scrip-

Scriptures, which if joyned together, give an account of it, Their Tongues are **ſet on fire of Hell**, * and they *go through the Earth.*

* There are likewiſe ſome men whoſe Pens are ſet on fire of Hell.

There are others who ſeek to ruine their Neighbours by conteſts at Law, forcing them thereby to ſpend their Subſtance. The Childrens bread is taken away, and a bone of Contention ſent in the room of it, only to gratify implacable malice. Theſe Caſes are very hard, but it is not hard to give a Reaſon of ſuch Actions. We muſt know, that there is **another Law** beſides the Law of Chriſt. There is a **Prince of this World**, as well as a *Prince of Peace.* The Scripture tells us, that **the Devil hath Children** as well as God, 1 *Jo.* 3. 10. And as Gods Children are like their Father in being *Merciful* and *Kind*, ſo the Devils Children are like their Father in being Malitious and Cruel. But what will become of theſe Men? The Mans condition who is ruin'd by another is very ſad. But how diſmal is his caſe who hath ruin'd him? Methinks I hear God ſay to him, as he did to *Cain*, *What haſt thou done? the voice of thy Brother*, and of his whole Family *crieth unto me.* Thou ſhouldeſt have been his Comforter, and thou haſt been his Tormentor. Thou ſhould'ſt have ſupported him, and thou haſt ruin'd him. Thou ſhould'ſt have born his burden, and thou haſt **Broke his Back.**

Back. I may say to this Man, as 'tis said in *Job*: *What wilt thou do, when God riseth up? and when he visiteth, what wilt thou answer him?*

I might, if time had permitted, have proceeded to Exhort, and perswade to the practice of this Christian duty, & to have urg'd many Motives, & Arguments for it. I will mention but one, & it is for *Sions sake, and for Jerusalems*, that *I cannot be silent*, concerning it. † Let us bear the burdens of those that have Dissented from us, but are returned to our Congregations. I do not mean, that we should do any thing to prostitute the Churches cause, nor that we should debauch our Consciences, by giving the least encouragement to pernitious Errors, but that we should pity their Infirmities, and endeavour to rectify their Mistakes; that they may no more provoke Authority, disparage Christianity, and occasion thousands to be Prophane and Atheistical, whilest an exact compliance with the Churches Orders, and an encouragement of the due execution of Her Censures, is certainly the fittest way to restrain that ungodliness which hath abounded as our divisions have abounded. If, when Authority drives by a due execution of Laws, we shall draw and encourage by expressions of Brotherly Love and Kindness, we shall convince those that have dissented from us, that we are not of such Spirits as they suspected, nor so unfit for Christian Communion; but will acknowledge, as some have done, that they were greatly mistaken both concerning the Ministers and People of our Church. I thought fit to conclude with this, not only because it is seasonable at this time, when men of Good Principles have done hurt to the Church by an intemperate Zeal; but because it was the very occasion of the words. The heat that was about Christian liberty had almost consumed Christian Love, and therefore the Apostle, for the reviving of it, and that there might be no disturbance in the Church of *Galatia*, doth here require, that the People should *Bear one anothers Burdens*.

† I have very exactly copied this Paragraph, (as I hope, the Auditors will be ready to attest) which I verily think contains all that provoked the furious man.

FINIS.